



By the same Author,

REMARKS

ON

DR. WISEMAN'S SERMON

ON THE

GORHAM CASE,

CONTAINING

EXTRACTS FROM AUTHORISED ROMAN CATHOLIC WORKS ON
THE CONFSSIONAL, ETC.

Second Edition, 8vo. Price One Shilling and Sixpence.

PAPAL ROME,

THE FORETOLD AND FOREDOOMED APOSTASY,

ANATHEMATIZED OF GOD,

AND

UNDER THE BAN OF DIVINE EXCOMMUNICATION.

A SERMON,

PREACHED IN VENTNOR CHURCH, ISLE OF WIGHT,

SUNDAY, 24TH NOVEMBER, 1850.

BY THE

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INCUMBENT OF VENTNOR.

Second Edition, revised and greatly enlarged.

LONDON:

HOULSTON AND STONEMAN, PATERNOSTER-ROW;

JACKSON AND WALFORD, ST. PAUL'S CHURCH-YARD;

T. BUTLER, HIGH-STREET, VENTNOR, ISLE OF WIGHT;

AND

T. CHAPMAN BROWNE, BIBLE AND CROWN,
LEICESTER.

1851.

Price One Shilling.

S E R M O N .

REVELATION xviii. 4 & 5.

“I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.”

AN unwonted commotion against Papal aggression now agitates England, Scotland, Ireland, and Wales, from North to South, from East to West. In this popular commotion Protestants should carefully guard against all possible occasion of misapprehension or misrepresentation of the motives by which they are actuated, should prayerfully seek the mind of the Spirit in the Volume of Revelation, and should implicitly submit in all things to the word and will of God.

This conflict must not be considered a contest for priority or precedence between two contending hierarchies, but a combination of all, who love the glorious Reformation, to vindicate Protestant truth against Papal superstition, apostasy, and usurpation.

In this conflict our condemnation should be directed exclusively against the Roman Catholic Apostasy, rather than against the sincere but misguided adherents of the Papacy, deluded thereby, and led captive by Satan at his will, whom we should love, compassionate, pray for, and labour to convert and save. Whilst we hate the idolatrous Roman Catholic

Apostasy, we should love the Roman Catholic, and commend in him whatsoever acts are abstractedly pure, lovely, and of good report.

Our condemnation of Papal Rome must not be imagined to imply the necessary and final condemnation of every individual member of that apostate system. As the profession of Protestantism does not necessarily ensure ultimate salvation, so the profession of Roman Catholicism does not necessarily entail ultimate condemnation. The very exhortation of our text, Come out of her, i. e. Come out of Rome, MY PEOPLE, evidently implies, that within the pale of Papal Antichristianity there is a people, a little flock, a remnant, whom God in the sovereignty of His grace has loved with an everlasting love, has "predestinated to be conformed to the image of His Son," and has covenanted to save with an everlasting salvation. Picture to your imagination a Prelate born, bred, educated, and during a lengthened life immersed in all the superstitious mummeries of demonolatrous Rome. The germ of Divine life illumines that soul amidst Papal darkness, and causes him to see men as trees walking. The new birth is imparted from above. The love of God is progressively shed abroad in his heart. He is quickened from a death in sin to a life of righteousness. The life of God in his soul infinitely surpasses his professed Creed. He is Protestant in heart and faith, a Papist only in externals. Imagine that Prelate enduring a lengthened confinement ere his last hour arrive, and prostrate on the bed of death. His Argus-eyed attendants preclude all access to the dying saint of those who know and love the truth. There is no one, to whom he can reveal his beatific change, or the inward conflict resulting therefrom. No one can sympathize with him, for no one understands his case. When the lamp of life burns dimly, and death is about to sever the immortal spirit from the frail tenement of clay, the dying Prelate rejects Extreme Unction and the idolatrous wafer of Transubstantia-

tion, trusting only to the blood of Christ for redemption, and to the righteousness of Christ for justification. Death ensues. The lifeless corpse lies in state shrouded in canonical robes, surrounded by burning wax-tapers, and encircled by priests chanting their well-paid masses for the dead. Of that individual it may be predicated: "Blessed is he whose transgression is forgiven, whose sin is covered: blessed is the man to whom the Lord imputeth not iniquity." (Psalm xxxii. 1, 2.) In that individual is verified the promise: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

This combination of all denominations and classes to repel the aggression of Papal Rome can alone be justified on the plea, that Rome is diverse from all visible churches, not only being imperfect as all are necessarily imperfect, but accursed of God and under the ban of Divine excommunication. This Divine condemnation can alone justify the alienation for the maintenance of Protestant truth of the* two Universities, the Cathedrals, the Parish Churches, and Ecclesiastical Endowments, existing before the Reformation, originally built, endowed, founded, or bequeathed by Roman Catholics, for Roman Catholic uses, and the perpetuation of the Roman Catholic faith in this kingdom. Some allowance must be made for the ardent zeal of the misguided, but sincere, Papist in his efforts to reclaim lost supremacy and long alienated endowments. But what respect can be entertained for the pseudo-protestant, who fattens on these alienations, neither justifying their retention, nor discerning the essential difference which subsists between Protestant truth and Papal error. If Papal Rome be THE LITTLE HORN, THE

* There are 41 Colleges and Halls in Oxford and Cambridge. Of these 32 were founded before or during the reign of Henry VIII. and 2 in the reign of Queen Mary. Only 7 remain founded subsequent to the Reformation for the furtherance of Reformation principles. No foundation can be proved anterior to A. D. 1100.

FORETOLD APOSTASY, THE MAN OF SIN, THE SON OF PERDITION, THE LAWLESS ONE, THE ANTICHRIST, THE MYSTIC BABYLON TRAFFICKING IN THE SOULS OF MEN, AND DRUNKEN WITH THE BLOOD OF THE SAINTS, then this alienation is a righteous retribution, inflicted for God's glory and the vindication of Divine truth on the predicted Apostasy condemned and anathematized of Jehovah. If Papal Rome be not THE LITTLE HORN, THE FORETOLD APOSTASY, THE MAN OF SIN, THE SON OF PERDITION, THE LAWLESS ONE, THE ANTICHRIST, THE MYSTIC BABYLON, TRAFFICKING IN THE SOULS OF MEN, AND DRUNKEN WITH THE BLOOD OF THE SAINTS, then equity demands the restitution of these Ecclesiastical Endowments. This Divine condemnation can alone justify our ancestors in the armed expulsion of James II. and his untried posterity, on account of their profession of the Papal religion, from the Throne of these realms, to which, by hereditary succession, they were otherwise legitimately entitled. This Divine condemnation can alone justify the exclusion of Papists from civil immunities and Parliamentary privileges, before the fatal year, 1829. This Divine condemnation can alone justify the national resistance to the present Papal aggression, which, if this anathema exist not, is a simple ebullition of laudable zeal on the part of the Papal hierarchy for the wider dissemination of their religion throughout the realm of England. Our object this day is to prove, that Roman Catholicism is the great apostasy predicted and condemned by the Spirit in the Scriptures of truth, and that every Protestant has a Scriptural warrant to deliver this Divinely-inspired message to every Papist: "Come out of Rome, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities." This denunciation of Papal Rome is, moreover, essential to the fidelity of our ministrations, and an integral part of the message we have

to deliver from God to man: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ. (1 Tim. iv. 6.)

I.—Our first proof we deduce from the seventh Chapter of Daniel.

Daniel saw in vision four beasts, symbolic emblems of the four universal monarchies, Assyrian, Medo-Persian, Macedonian, and Roman, which Divine prescience foretold should exist in continuous succession, and govern the world, till the glorious Epiphany of our Saviour Christ. The fourth beast, premonitory type of Rome, had ten horns, prefigurations of the ten kingdoms, into which the Roman Empire has been, and is now, divided. Among these ten horns arose a LITTLE HORN, DIVERSE from the ten previous horns, because the ten horns typified secular Dynasties, whereas the LITTLE HORN typified an Ecclesiastico-Political Dynasty. The LITTLE HORN had eyes like human eyes, typifying EPISCOPAL supervision and oversight over "peoples, and multitudes, and nations, and tongues." (Rev. xvii. 15.) This LITTLE HORN furthermore is predicted to endure "a time and times and the dividing of time," or 1260 years, even unto the end or consummation of the Christian dispensation—to make war with the Saints—and to speak very great things against the Most High. We now adduce our proofs, that the Papacy has spoken great and presumptuous words against the Most High, according to Daniel's prediction.

The Bible is God's word, the charter of man's salvation. The Bible is God's voice to His creature man, by which all must be judged at the last day. Man is forbidden to add to, or take from, God's revealed will. "Add thou not unto His words, lest He reprove thee, and thou be found a liar." (Prov. xxx. 6.) The Canon of the New Testament closes with this tremendous malediction: "I testify unto every man, that heareth the words of the prophecy of this book, if any man shall add unto these things,

God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." Now the Papacy has added to, taken from, and perverted, the Divine word, and has prohibited its indiscriminate use in the vulgar tongue. By all these acts Rome has spoken great and presumptuous words against Jehovah.

Rome has added to the Canon of Scripture, authoritatively pronouncing by the Council of Trent the inspiration of the Apocrypha, and constituting the Bible, the Apocrypha, and Tradition, integral and equivalent portions of her Rule of Faith, to be received and revered with equal piety and devotion. ("pari pietatis affectu ac reverentia suscipit et veneratur.") Having enumerated the Canonical Books of the Old and New Testament intermixed with Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the two Books of the Maccabees, the Council of Trent anathematizes in these words all who dissent from the inspiration of the Apocrypha or the reception of Tradition.—

"If any one shall not receive as sacred and canonical these entire books with all their parts, as they are accustomed to be read in the Catholic Church, and exist in the ancient Latin Vulgate, and shall knowingly and willingly despise the afore-said traditions, let him be accursed."*

Listen to the Moral Reflections of Quesnel, and their condemnation by the Bull Unigenitus.

Quesnel writes:—

"The reading of the Sacred Scriptures is for all." (Acts viii. 28.)

"The obscurity of the Sacred Word of God is no reason for laymen to dispense themselves from reading it." (Acts viii. 31.)

"The Lord's day ought to be sanctified by Christians for reading works of piety, and above all, of the Sacred Scripture.

* "Si quis libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt, et in veteri vulgata latina editione habentur, pro sacris et canonicis non susceperit, et traditiones prædictas sciens et prudens contempserit, anathema sit." (Conc. Trid. Sessio IV.)

It is damnable to wish to withdraw a Christian from this reading." (Acts xv. 21.)

"It is an illusion to persuade oneself, that the knowledge of the mysteries of religion ought not to be communicated to women by the reading of the Sacred Books. The abuse of Scripture and heresies have arisen not from the simplicity of women, but from the proud science of men." (John iv. 26.)

"To take away the New Testament from the hands of Christians, or to shut it up from them, by taking from them the means of understanding it, is to close the mouth of Christ to them." (Matt. v. 2.)

"To interdict from Christians the reading of the Sacred Scriptures, particularly of the Gospel, is to interdict the use of the light from the sons of light, and to cause that they should suffer some species of excommunication." (Luke xi. 33.)

Rome condemns in these words:—

"We declare, condemn, and reprobate respectively, by this our Constitution, perpetually in force for ever, all and singular, the propositions before inserted, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and its practice, neither against the Church alone, but also against the secular power, contumacious, seditious, impious, blasphemous, suspected of heresy, and savouring of heresy itself, also favouring heretics and heresies, and even schism, erroneous, approaching to heresy, often condemned," &c. (Conc. Trid. p. 291.)

The Council of Trent has moreover decreed:—

"If the Holy Bible in the vulgar tongue be universally allowed without discrimination, more harm than utility will hence arise on account of man's temerity.*

To rob man of his inalienable birthright, free and unfettered access to God's revealed will, she further threatens.

"Booksellers, who, not having the aforesaid license, shall sell, or in any way dispose of, Bibles written in the vulgar tongue, shall be fined the value of the Books, (which fine the Bishop shall expend for purposes of piety) and shall be subject to other punishments according to the judgment of the Bishop, and the magnitude of the offence."†

* "Si sacra biblia vulgari lingua passim sine discrimine permittantur, plus inde ob hominum temeritatem detrimenti quam utilitatis oriri." (Reg. Ind. Lib. Prohib. Reg. IV.)

† "Bibliopolæ, qui prædictam facultatem non habentes Biblia idiomate vulgari conscripta vendiderint vel alio quovis modo concesserint, librorum pretium in usus pios ab episcopo convertendum amittant, aliisque pœnis pro delicti qualitate ejusdem episcopi arbitrio subjaceant." (Reg. Ind. Lib. Prohib. Reg. IV.)

The same Council has moreover asserted "holy Mother Church" to be the sole authoritative interpreter of Scripture, limits that interpretation to the unanimous consent of the Fathers, a consent which never has existed, and never can exist, and condemns the right of private judgment, however enlightened by the eternal Spirit, whose Divine office it is to testify of Christ, and to manifest to the soul all truth essential to salvation.

Papal Rome has added to the word of God, by the multiplication of the two sacraments, instituted by Christ, outward visible signs of an inward spiritual grace, into seven, and has subtracted from the word of God, sometimes by mutilation, and sometimes by the omission, in her Catechisms, of the Second Commandment of the Decalogue.

Listen to the perversion of God's word by the substitution of the Virgin Mary in the place of Jehovah, in the Psalms edited by the canonized Bonaventure:—

"Blessed is the man that loveth thy name, O Virgin Mary; thy grace shall strengthen his heart." (Psalm i.)

"In thee, O Lady, I have put my trust; let me never be put to confusion: in thy grace uphold me." (Psalm xxx.)

"Into thy hands, O Lady, I commend my spirit; my whole life and my last day." (Psalm xxx.)

Compare the prediction of Daniel with these presumptuous decrees of Papal Rome, and judge ye, as wise men, whether or not the Papal apostasy be the fulfilment of the LITTLE HORN. Has not the Papal apostasy, according to Daniel's prediction, spoken great and presumptuous words against Jehovah, opposing her Decrees and Bulls to God's revealed Will? Does not her triple crown attest that she has uprooted three of the ten Kingdoms of the ancient Roman Empire? Has not her look been more stout than all her fellows, secular or ecclesiastical? Has she not made war against the Saints, and prevailed against them, and have they not been given into her

hand? Has she not changed times and laws? Has not her duration, computed from one æra, fulfilled 1260 years? Does not her duration, computed from another æra, approximate to that predicted period? In Papal Rome alone, and in no other Dynasty, Civil, or Ecclesiastical, are fulfilled these predicted characteristics of Daniel's **LITTLE HORN**.

II.—Our second proof is from the second chapter of St. Paul's second Epistle to the Thessalonian Church.

In this chapter St. Paul rectifies the misapprehension, and reproves the practical antinomianism, of some, who had imagined 1800 years ago, that the Second Advent would occur in their day and generation. He teaches authoritatively, though mystically, that Imperial Rome must first fall, and that the fall of Rome Imperial would be succeeded by the great and lengthened apostasy, which was continuously to subsist, till consumed by the brightness of Messiah's Second Advent. He designates this apostasy **THE MAN OF SIN, THE SON OF PERDITION, THE LAWLESS ONE**, and describes it as **SITTING IN THE TEMPLE OF GOD, SHOWING HIMSELF THAT HE IS GOD**.

The predictive epithet, **THE MAN OF SIN**, is verified in the superabundant wickedness of those who have filled the Chair of St. Peter, wolves in sheep's clothing.

Judas Iscariot, designated by Christ, **THE SON OF PERDITION**, is the prototype of the Papal hierarchy, in treachery to the cause of Christ for lucre sake, in deluding others to perdition, and in condemnation to perdition himself. Like Judas, that hierarchy loveth the wages of iniquity, "trafficking in the souls of men." Like Judas, that hierarchy is a partaker of other men's sins, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." As Judas went to his own place, the place of perdition, so in

vision St. John saw, that "the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into the lake of fire burning with brimstone." (Rev. xix. 20.)

The prediction of THE LAWLESS ONE opposing and "exalting himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God," is a manifest figuration of a daring assumption of Divine power, consummated by Papal Rome.

"Antichrist," writes Jerome, "will war against the saints, and overcome them, and will be elevated to such a pitch of pride, that he shall endeavour to change the laws and ceremonies of God, and shall elevate himself above all that is called God, subjecting all religions to his domination." (Opera, Tom. v. p. 534.)

"The Bishop of Rome," writes Archbishop Cranmer, (in his Collection of Tenets extracted from the Canon Law) "may be judged of none but of God only; for although he neither regard his own salvation, nor no man's else, but draw down with himself innumerable people by heaps unto hell; yet may no mortal man in this world presume to reprehend him. Forsomuch as he is called God, he may be judged of no man; for God may be judged of no man." (Works, volume 2. p. 70.)

Of this assumption of Divine power we now adduce our proofs.

There is extant a Medal struck at Rome to commemorate the inauguration of Leo the Tenth into the Popedom. The obverse of this Medal exhibits the two Apostles, St. Paul and St. Peter, surmounted with the legend in Latin, "Leo the Chief Pontiff," as their successor. The reverse exhibits an angel crowning a lion, which has one paw on the terrene globe, encircled with the legend in Latin, "the Lion of the tribe of Judah hath conquered." This is a blasphemous assumption by Leo the Tenth of the incommunicable Title of the Lord Jesus, who alone is the "Lion of the tribe of

Judah." (See a plate of the Medal in *Horæ Apocalypticæ*, volume 2, p. 57.)

We next adduce proofs of the yet more blasphemous assumption by the Papal Apostasy of the power, which appertaineth to God alone, to forgive sins.—

"Faith without penance cannot procure remission of sins."*

"Even those priests who are living in mortal sin exercise the function of forgiving sins, as the Ministers of Christ, by the power of the Holy Ghost conferred upon them in ordination; and they who contend that wicked priests have not this power, hold very erroneous sentiments."†

"Whosoever shall affirm, that priests living in mortal sin have not the power of binding and loosing, or that priests are not the only Ministers of absolution, &c., let him be accursed."‡

"The Lord hath instituted the sacrament of penance, whereby through the absolution of the priest, we are confident that our sins are remitted, and our consciences are pacified by the faith which is deservedly reposed on the efficacy of the sacraments. Nor is the voice of the Priest legitimately pardoning our sins to be considered otherwise than the voice of Christ the Lord, who said to the paralytic, 'Son, be of good cheer, thy sins are forgiven thee.'" (Catechismus Conc. Trid. Pars II. Caput v. Quæstio x.)

"The absolution, pronounced by the words of the Priest, seals that remission of sins which it accomplisheth in the soul." (Catechismus Conc. Trid. Pars II. Caput v. Quæstio xi.)

"There is no sin, however great and flagitious, which is not remitted by the sacrament of penance, not only once, but repeatedly time after time." (Catechismus Conc. Trid. Pars II. Caput v. Quæstio xviii.)

"This is the proper efficacy of penance, that it takes away sins, so that without penance no one can obtain, or even in any way hope for, the remission of sins." (Catechismus Conc. Trid. Pars II. Caput v. Quæstio xx.)

"The Priests of the New Testament greatly excel in honour all other men; for the power which is conferred upon them of making and offering (*conficiendi et offerendi*) the Body and Blood of our Lord, and of remitting sins, surpasses human

* Nec enim fides sine pœnitentia remissionem ullam peccatorum præstaret. (Conc. Trid. sess. xiv. cap. 6.)

† Etiam Sacerdotes qui peccato mortali tenentur per virtutem Spiritus Sancti, in ordinatione collatam, tamquam Christi Ministros, functionem remittendi peccata exercere, eosque prave sentire, qui in malis Sacerdotibus hanc potestatem non esse contendunt. (Conc. Trid. sess. xiv. cap. 6.)

‡ Si quis dixerit, Sacerdotes qui in peccato mortali sunt, potestatem ligandi et solvendi non habere, aut non solos Sacerdotes esse Ministros absolutionis, etc., anathema sit. (Conc. Trid. sess. xiv. can. 10.)

reason and intelligence, so that nothing equal to it or like to it can be found upon earth." (Catechismus Conc. Trid. Pars II. Caput vii. Quæstio ii.)

Contrast St. Paul's prophecy of THE LAWLESS ONE with these assumptions of Divine Titles and Power, and judge ye, as wise men, whether or not this prediction has been consummated by the Papal Apostasy.

III.—Our third proof rests on THE APOSTASY OF THE LATTER DAYS, of some "giving heed to seducing spirits and doctrines of devils—forbidding to marry, and commanding to abstain from meats," foretold by St. Paul in his first Epistle to Timothy.

"FORBIDDING TO MARRY" is the prophecy. The celibacy of the Papal priesthood is the fulfilment.

"COMMANDING TO ABSTAIN FROM MEATS" is the prophecy. The numerous fast-days and days of abstinence enjoined by the Papacy are the fulfilment.

"Giving heed to doctrines of devils," as contradistinguished from "giving heed to seducing spirits," can alone signify, ATTENDING TO FALSE AND LYING TEACHING OF OR CONCERNING DEMONS OR DEAD MEN. Of this sin Rome is guilty in three particulars:—1st., by prayers for the dead; 2nd., by the canonization of dead men, many of whom were monsters of superstition, iniquity, and cruelty; 3rd., by the invocation of the Virgin Mary and dead Saints. Auricular confession (with all its concomitant pollution, and participation in the sins of others) Demonolatry, Idolatry, and Mariolatry are essential constituents in the apostatic worship of Papal Rome, and demonstrate the absolute antagonism of that worship to the word and will of Jehovah. Witness the blasphemous Inscription legibly inscribed on the Portico of the Church of S. Maria Liberatrice in Rome.

"S A N C T A M A R I A

LIBERA NOS

A P C E N I S I N F E R N I S."

"Holy Mary, deliver us from the pains of hell."

This is prayer to a creature, and ascription to that creature of power, which solely appertaineth to Jehovah Jesus, who alone openeth the portals of mercy, and no man shutteth, who alone shutteth the portals of mercy, and no man openeth. The existing Mariolatry of the Popedom is self evident from the Encyclical Letter of the present Pope on the Mystery of the immaculate conception, given at Gæta, 2nd of February, 1849.

“You know full well, venerable brethren,” writes Pius IX., “that the whole ground of our confidence is placed on the most holy Virgin, since God has vested the plenitude of all good in Mary; so that henceforth, if there be in us any hope, if there be any grace, if there be any health, we know that it is from her that it redounds, for such hath been the will of him who would have us possess all through Mary.” (Catholic Annual Register for 1850, p. 14.)

The plague-spot, “giving heed to seducing spirits,” is identical with the expression to the Thessalonians, “whose coming is after the working (or operation) of Satan,” and with the figurative imagery of the Apocalypse: “The dragon gave the beast (i. e. Satan gave to Rome) his power and his throne, and his great authority.” (Rev. xiii. 2.)

“The Dragon to the Beast assigns
His seat and his authority, till He,
Jesus, appointed heir, who is set down
At the right hand of Majesty on high,
Will leave His habitation, and receive
Honour of them who once esteemed Him not.”

The combination in this prediction of the two characteristics, “giving heed to seducing spirits, and to teachings concerning Demons, or deified men,” evidently implies, that in exact proportion as any Church inculcates false doctrines concerning dead or deified men, her priests are actuated by seducing spirits, and led captive by Satan at his will. On this subject Bishop Jewel thus comments:—

"Satan shall work and inflame the heart of Antichrist, and fill it with his spirit and wickedness, and shall make him the Man of Sin and Son of Perdition, full of vanity, and of pride, and of ungodliness, that he may mock the world, and blind the hearts of the people—St. Paul saith, it is the devil's gospel. They are canons and rules of Antichrist. Satan shall instruct him, Satan shall be the author and founder of that religion. (Works, Volume 2, p. 921.)

Compare this prophecy of the Apostacy of the latter days with the authorized doctrines and superstitious practices of the Papacy, and judge ye, as wise men, whether or not this prediction has its fulfilment in Rome Papal.

IV.—Our fourth proof is the prediction of Antichrist in the Catholic Epistles of St. John.

Justin Martyr, (Dialog. 371. 20. 21.,) Irenæus (Adversus Hæreses Lib. V. Cap 25,) and Origen (Contra Celsum, p. 306—308) apply to ANTICHRIST both St. Paul's description of the Man of Sin, and Daniel's prophecies of the Little Horn, and Wilful King. Augustine (Opera. Tom. VII, p. 958 et 970) identifies ANTICHRIST with the Little Horn of Daniel, and the Man of Sin predicted by St. Paul. Tertullian by felicitous anticipation affirms the identity of the ANTICHRIST of St. John, with the Apostasy predicted by St. Paul.

"Then shall be revealed the Man of Sin, that is the ANTICHRIST—Who withholdeth till he be taken out of the way, but the Roman State, whose disruption into ten kings shall superinduce ANTICHRIST, and then shall be revealed the Wicked One, whom the Lord Jesus shall slay with the Spirit of His mouth, and destroy with the brightness of His Advent, whose coming is after the operation of Satan, with all power and signs, and lying miracles, and with all seduction of unrighteousness in them who perish?"*

Lactantius correctly defines the twofold meaning of the word ANTICHRIST.

* Reveletur delinquentiæ homo, id est ANTICHRISTUS.—Quis, nisi Romanus Status, cujus abscissioni decem reges dispersa ANTICHRISTUM superducet? et tunc revelabitur iniquus, quem Dominus Jesus interficit spiritu oris sui, et evacuabit apparentia adventus sui, cujus est adventus secundum operationem Satanæ in omni virtute et signis atque portentis mendacii, et in omni seductione injustitiæ eis, qui pereunt. (Tertullianus de resurrectione carnis, Sect. 24.)

“He who is called ANTICHRIST shall feign himself to be Christ, and shall fight against the truth.” (Lib. VII. Cap. 19.)

Bishop Newton adopts the same definition of the term.

“The tyrannical power described by Daniel and St. Paul, and afterwards by St. John, is both by ancients and moderns generally denominated ANTICHRIST: and the name is proper and expressive enough, as it may signify both THE ENEMY OF CHRIST, and the VICAR OF CHRIST.”* (Vol. 2. p. 411.)

Of ANTICHRIST it is also predicated, that he denies the Father and the Son. So that the Apostasy is predicted, as the enemy of Messiah, as the predicted Vicar, Representative, Vicegerent, and Impersonator of Messiah, and as deeply tainted with the sore of infidelity.

The Popedom is termed ANTICHRIST in the Homilies of the Anglican Church, in the Confession of Faith of the Kirk of Scotland, by Wickliff, Cranmer, and Jewel, by Latimer, Hooper, and Ridley, and by most, if not all, the Reformers, English and foreign. The persuasion that Rome is ANTICHRIST, stimulated our Reformers to emancipate England from Papal thralldom, and emboldened our martyrs to seal the truth of their testimony with their blood. “This doctrine, that Rome is ANTICHRIST,” writes Bishop Newton, contributed not a little to promote the Reformation; and wheresoever the one prevailed, the other prevailed also.” (Volume 2. p. 421.) Most emphatic in vindication of this truth is the French Confession of Faith presented to Francis II. and Charles IX. Kings of France.

“We believe and confess, that the Bishop of Rome is that true and very ANTICHRIST, the Son of Perdition predicted in the Word of God, the scarlet Whore sitting upon seven mountains

* *Αντιχριστος* exponi potest CHRISTI VICARIUS, nam *αντι* ut jam semel atque iterum monuimus, non solum CONTRARIETATEM, sed VICEM quoque et SUBORDINATIONEM denotat.

Αντιχριστος est CHRISTO CONTRARIUS.” (Suiceri Thesaurus Ecclesiasticus, Tom. i. p. 389. See also this interpretation of the word ANTICHRIST, fully vindicated in the most able Dissertation on the Millennium, in the first volume of Greswell on the Parables, and also in Elliott’s *Horæ Apocalypticæ*, volume i., pages 67 and 68.

in the great city, which has reigned over the kings of the earth. And we are expecting until the Lord, as He hath promised, and hath already begun, consuming him by the Spirit of His mouth, shall finally destroy him by His illustrious Advent." (Chamierii Panstratia Lib. XVI.)

Rome is the enemy of Christ who is the Lord of the Sabbath. On this day Christ rose from the dead. On this day the Gospel is preached, and Christ goeth forth "conquering and to conquer." The first command given to man was the consecration of the seventh diurnal portion of his time to the worship and service of his Creator. Papal Rome limits the Sabbatic rest to the hours of public worship, and in all Papal countries the Sabbath is systematically profaned, whereby Christ is robbed of the honour due unto His name, and of the time Divinely allotted to His service. However deeply our national desecration of the Lord's Day by the publication of Sunday newspapers, steamers, railway trains, and the re-opening of the provincial post-offices after on that holy day they had for a time been righteously closed, must be deplored by all who love the Lord Jesus Christ, nevertheless, when we contrast in this particular our beloved country with Papal Christendom, Protestant England, with all her religious defects and aberrations, will be found infinitely to surpass in the sanctification of the Lord's Day, all the priest-ridden dominions of the Papal Antichrist.

Rome is the enemy of Christ, inasmuch as Christ has enjoined the members of His mystical body all to eat sacramental bread, and all to drink sacramental wine, in commemoration of His death and passion, whereas Rome denies the cup to the laity, affirming, that "the true sacrament and Christ, whole and entire, are received in either kind by itself." Listen to her syren voice in the canons of the Council of Trent:—

"1.—Whosoever shall say that all and every one of the faithful are obliged by Divine precept, or as necessary to sal-

vation, to receive the most holy sacrament of the Eucharist under both kinds; let him be accursed."

"2.—Whosoever shall say, that the holy Catholic Church had no just and reasonable causes to give to the laity, and even to the non-consecrating clergy, for the communion of the Eucharist under the species of bread alone, or that it erred therein; let him be accursed."

"3.—Whosoever shall deny, that Jesus Christ, the Author and Fountain of all graces, is received whole and entire under the species of bread alone, because he is not received under both species, according to the institution of Jesus Christ, as some falsely maintain; let him be accursed."*

The Popedom is the pro-Christ of St. John, being called by the Council of Trent, **THE VICAR OF CHRIST**, and by the Canon Law: "**GOD UPON EARTH, SUPERIOR TO ALL IN HEAVEN AND EARTH, SPIRITUAL AND TEMPORAL—ALL THINGS BELONG TO THE POPE, TO WHOM NO ONE DARES SAY, WHAT DOEST THOU?**" (Lutheri opera. Tom. II., p. 122.)

Furthermore, wherever Popery precedes, Infidelity is sure to follow and abound. Not only is her priesthood generally an Infidel priesthood, but in Italy, France, and Roman Catholic Germany more especially, the Roman Catholic laity are deeply impregnated with sceptical unbelief, and answer to the Psalmist's description: "The fool hath said in his heart, There is no God." (Psalm liii. 1.)

Compare the significations and definitions of the term **ANTICHRIST**, prophetically employed by St. John, with the proud aspirations, baneful superstitions, and cold-hearted infidelity pre-eminently manifested by Popery in every age and every clime, and judge ye, as wise men, whether or not the Reformers were justified in designating this Apostasy the predicted **ANTICHRIST** of Scripture.

* Canon 1.—*Si quis dixerit, ex Dei præcepto, vel necessitate salutis, omnes et singulos Christi fideles utramque speciem sanctissimi eucharistiæ sacramenti sumere debere; anathema sit.*

2.—*Si quis dixerit, sanctum Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut laicos, atque etiam Clericos, non conficientes, sub panis tantummodo specie communicaret, aut in eo errasse; anathema sit.*

3.—*Si quis negaverit, totum et integrum Christum omnium gratiarum fontem et auctorem sub una panis specie sumi, quia, ut quidam false asserunt non secundum ipsius Christi institutionem sub utraque specie sumatur; anathema sit.* (Conc. Trid. sess. xxi.)

V.—Our fifth proof is derived from the Book of Revelation, written by St. John in the Isle of Patmos. The Apocalypse is a prophetic history of the visible Church in continuous succession from the days of St. John to the Second Advent of our Lord, symbolically foreshadowing to the children of God in types and figures through the vista of futurity those events which shall successively affect the Church, and thus premonishing them of their progressive approximation to the glorious Epiphany of Jehovah Jesus.

Now in this Book Apocalyptic Babylon is prominently, though mystically, exhibited as the Great City:—

1. Built upon seven hills,
2. Having had seven consecutive forms of government,
3. Reigning over the kings of the earth,
4. The Metropolis of an Empire parted into ten kingdoms,
5. Upholding a woman, (i. e. an Apostate Church) arrayed in purple, scarlet, gold, precious stones, and pearls,
6. Presiding over “peoples, and multitudes, and nations, and tongues,”
7. Trafficking in the souls of men,
8. Drunken with the blood of the Saints,
9. Characterized by a symbolic number, the number of a man, 666.

Now we affirm, that in no other city under heaven can these nine particulars be verified, but in Papal Rome. Rome

1. Is built on seven hills,
2. Has had seven diverse forms of government,
3. Has reigned over the kings and kingdoms of the earth,
4. Is the Metropolis of an universal Empire, parted into ten kingdoms,
5. Is the seat of an Apostasy, whose hierarchy and images are “clothed in fine linen, purple, and

scarlet, and decked with gold, and precious stones, and pearls."

6. Claims universal dominion,

7. Trafficks in the souls of men by the sale of Indulgences, the figment of Purgatory, and the foulest Simony,

8. The Crusades against the Albigenses and Waldenses, the blood of the Protestants shed like water by the sanguinary Duke of Alva in the Netherlands, the fires of Smithfield, the martyrdom of Cranmer, Latimer, and Ridley, the Marian persecution, the infernal Inquisition and its auto de fés in Italy, Spain, Portugal, and Goa, the revocation of the Edict of Nantes, the demoniacal massacre of St. Bartholomew, and the innumerable murders which have crimsoned the very soil of Ireland, instigated by denunciations from the Altar, or whereof a guilty foreknowledge hath been imparted in the Confessional, all testify against the blood-stained Papacy, that its deeds are evil. The Massacre of St. Bartholomew Papal Rome glories in, and hath commemorated, by a Medal struck at the Papal Mint. This Medal I possess. The obverse exhibits the head of Pope Gregory XIII, in the first year of his Pontificate. The reverse exhibits an angelic figure, representative of the Papacy, with a sword in one hand and a cross in the other. Before this emblem of the "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," is a heap of dead Hugonots, and one in the posture of supplication, surmounted by the words, "Hugonotorum strages, (the slaughter of the Hugonots) 1572."

9. The number cannot be better expressed than in the language of Irenæus, translated and commented on by Bishop Newton.

"Irenæus saith, that 'the name LATEINOS contains the number of 666; and it is very likely, because the last kingdom is so called, for they are LATINS who now reign,' &c.—After the division of the Empire, the Greeks and other orientals called the people of the western church, or church of

Rome, LATINS: and as Dr. Henry Moore expresses it, they LATINIZE in every thing. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in LATIN. The Papal Councils speak LATIN. Women themselves pray in LATIN. Nor is the Scripture in any other language under Popery, than LATIN. Wherefore the Council of Trent commanded the vulgar LATIN to be the only authentic version. Nor do their doctors doubt to prefer it to the Hebrew and Greek itself, which was written by the Prophets and Apostles. In short, all things are LATIN: the Pope having communicated his language to the people under his dominion, as a mark and character of his empire." (Prophecies, volume 3, p. 246—248.)

To Papal Rome the Great Head of the Church exclusively referred, when He uttered the authoritative mandate of our text: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Thus Rome, diverse from all visible Churches, is exclusively under the ban of Divine excommunication. In her demolition the Church triumphant and the Church militant will unitedly exult. The unregenerate alone will bewail her. "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." (Rev. xviii. 20.) "Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments, for He hath judged the great Whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand." (Rev. xix. 1—3.)

"Hail! mighty angel! whose extended hand
 Holdeth the key of Hades! with a chain
 Of adamantine force prepared to bind
 Satan, that ancient serpent, Dragon call'd,
 And Devil, and in Holy Writ esteem'd
 God of this present world, wherein he rules
 In princely council, and in PAPAL CHAIR,
 Proud of his usurpation; hasten down,
 And seal his destiny, and shut him up
 In Tophet thus ordain'd, deep and large,
 With stream of brimstone kindled, in the pit,
 The bottomless! that he no more deceive
 Nations or men, until a thousand years
 Of peace on earth have run their promis'd course."

Contrast the Apocalyptic delineation of mystic Babylon with the bulls, and decretals, the acknowledged creed, and superstitious mummeries of Papal Rome, and then judge ye, as wise men, whether the apostatic seven-hilled city be not the exact counterpart of this prophetic portrait.

VI.—Our sixth and last proof rests on the declaration of St. Paul to the Galatians: “If any man preach any other Gospel unto you than that ye have received, let him be accursed,” (anathema.) Now the Church of Rome doth authoritatively teach another Gospel. Her teaching is altogether antagonistic to the pure Gospel of Jesus Christ in respect to Baptism, Transubstantiation, Image-worship, and Justification.

Rome teaches that grace is efficaciously conferred *ex opere operato* in the administration of Infant-baptism, and that by Baptism are conferred * remission of all sin original and actual, justification, adoption, and exemption from punishment. Now this dogma has no warrant in Scripture, is contrary to experience, and is opposed to the analogy of Cir-

* The dogma usually denominated Baptismal Regeneration, as inculcated from the press and pulpit by many who glory in the name of Protestant, is identical with the soul-destroying heresy of Papal Rome.

July 1520, Pope Leo. X. issued a Papal Bull, in which he condemned the following positions of Luther.

“1. Hæretica sententia est, sed usitata, sacramenta novæ legis justificationem gratiam illis dare, qui non ponunt obicem. 2. In puero post baptismum negare remanens peccatum, est Paulum et Christum simul conculcare:” in the following terms.

“Præfatos omnes et singulos articulos, seu errores, tanquam, ut præmittitur, respective hereticos aut scandalosos, aut falsos, aut piarum aurium offensivos, vel simplicium mentium seductivos, et veritati catholicæ obviantes damnamus, reprobamus atque omnino rejicimus.”

Read also the decisions of the Council of Trent on the Doctrine of Baptism.

“Per baptismum Christum induentes nova prorsus in illo efficimur creatura, plenam et integram peccatorum omnium remissionem consequentes.” (Conc. Trid. Sessio XIV. c. II.)

“Baptismi proprius effectus est, peccatorum omnium, sive originis vitio, sive nostra culpa contracta sint, remissio.” (Catechismus Conc. Trid. Pars II. Caput II. Quæstio XLIII.)

“In baptismo non solum peccata remittuntur, sed peccatorum etiam et scelerum pænæ omnes a Deo benigne condonantur.” (Catechismus Conc. Trid. Pars II. Caput II. Quæstio XLIV.)

cumcision, the Passover, the Eucharist, and* Adult-baptism, wherein no one imagines, that the inward spiritual grace always accompanies the outward visible sign. Whosoever, Papist or Protestant, Episcopalian or Presbyterian, shall teach, that in Infant-Baptism the inward spiritual grace always and inseparably accompanies the outward visible sign, cannot enforce on a baptized congregation the truth which Christ proclaimed to the circumcised Nicodemus, the necessity of the new-birth to the salvation of the soul. Now the new-birth of the soul, like the natural birth, admits of no repetition. Hence, if the new-birth be necessarily communicated to all baptized infants, when by baptism they are initiated into the visible Church of Christ, they cannot be born again at any subsequent period of life. Whosoever therefore, from erroneous conceptions of baptism, omits systematically to enforce as essential to salvation the new-birth, that is, the Baptism of the Holy Spirit, (the one baptism for the remission of sins, “the Baptism, which St. Peter affirms, does now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God,”) whereby we are baptized by one Spirit into one body, are grafted into Christ, and made partakers of the Divine nature, even the death unto sin and the new-birth unto righteousness, whereby our Catechism teaches us, those who are by nature born in sin and the children of wrath are made the children of grace, does not and cannot preach the whole counsel of God.†

* As regeneration is predicated of every baptized adult, in precisely the same terms as of every baptized infant, reason and equity require, that the same interpretation which all men, or almost all men, affix to the Service for Adult Baptism, should also be applied to the Service for Infant Baptism.

† “We do disallow their doctrine also, who teach, that grace and the things signified are to be so tied and included in the signs, that whosoever do outwardly receive the signs, must needs inwardly participate the grace and the things signified, what manner of men soever they be.” (*Confessio Helvetica, Sylloge Confessionum, Oxonii, e typographeo Clarendoniano, 1827, p. 79.*)

“We thinke, that the whole substance and truth of the Sacraments is in Christ Jesus, from whom if they be separated, they be nothing else but vaine shadows and smoakes,” (*French Confession.—The Confessions of the Faith of all the Christian and Reformed Churches, &c., ALLOWED BY AUTHORITY, TO PREVENT THE SPREADING OF ERRORS AND HERESIES. London, 4to, sine anno, p. 282.*)

This Scriptural doctrine of Baptism is admirably expounded by Jerome :—

“ If therefore they who have been baptized into Christ have put on Christ, it is manifest that those who have not put on

“ We teach, that the Sacraments of themselves, or by their owne vertue, for the worke's sake, or for the onely outward action, that is, for the bare participation, receiving and use thereof, cannot give grace, nor a justifying or quickning faith to any, which before was not inwardly quickened by the Holy Ghost, and hath no good motion within himselfe ; I say, the Sacraments cannot give to any such either grace, and justifying or quickning faith, and therefore they cannot justifie any man, nor inwardly quicken or regenerate any man's spirit : for faith must goe before, whereby the Holy Ghost doth inwardly quicken, and lighten man, and stirre up or cause good motions in the heart. Without this faith there is neither any justification nor salvation ! neither doe the Sacraments of, or by themselves, help any whit hereunto, as in the Holy Scripture manifest examples of this matter are found in many places, especially in JUDAS, who received the Sacrament of the Lord Christ himselfe, did also execute the function of a Preacher, and yet he ceased not to remaine a devill, an hypocrite, and the lost sonne: neither was he made better by the Sacrament, or by the use thereof, neither did this profit him any thing to salvation. Also in ANANIAS and his wife, who had been baptized of the Apostles, and had also without doubt received the Lord's Supper, and yet notwithstanding they did continue in their wickednesse, injustice, and lies against the Holy Ghost, the Sacrament did neither take away their wickednesse, nor give them the saving or justifying faith, which maketh the heart better by repenting, and giveth it to God an upright heart, and doth appease the conscience. Therefore the Sacraments did not give this conscience and this faith unto them : as Circumcision and the Sacrifices of the Old Testament did not give a lively and justifying faith, without the which faith those things availed nothing to eternall salvation and justification.” (The Confession of Bohemia.—The Confessions of the Faith of all the Christian and Reformed Churches, &c., ALLOWED BY AUTHORITY, TO PREVENT THE SPREADING OF ERRORS AND HERESIES. London, 4to, sine anno, p. 280.

“ If our sacraments, which of themselves are nothing else than (as St. Paul termeth them) ‘seals of our righteousness,’ or of our righteous-making by faith, and witnesses of God's favour toward us, were of such virtue, that they could give grace, that is, the favour of God, remission of sins, justification, the Holy Ghost, everlasting life, &c., by the work wrought, as they say, or by any power that remaineth in the outward signs ; so should it follow, that our justification depend not only of the free grace of God, but of works, which is most false.——Who seeth not now evidently by the testimony of these two Apostles, that the outward sacraments of themselves give not grace, justify not, neither bring the Holy Ghost, which only are the works of Almighty God ? ‘ I baptize you with water unto repentance,’ saith St. John ; ‘ but he that shall come after me (speaking of Christ) shall baptize you with the Holy Ghost and with fire,’ Of these words of the Holy Baptist, it is manifest that washing with water bringeth not the Holy Ghost, but it is the gift of God. Man baptizeth with water ; but God baptizeth with His Spirit and grace. Without the inward baptism of the Holy Ghost, the outward baptism of water profiteth nothing.” (Works of Becon, Chaplain to Archbishop Cranmer, volume ii. p. 218.)

“ We have a true account of the power of this, and so, of other sacraments and a discovery of the error of two extremes : (1) of those who ascribe too much to them, AS IF THEY WROUGHT BY A NATURAL INHERENT VIRTUE, AND CARRIED GRACE IN THEM INSEPARABLY. (2) of those who ascribe too little to them, making them only signs and badges of our profession. Signs they are, but more than signs merely representing ; they are means exhibiting and seals confirming, grace to THE FAITHFUL.” (Archbishop Leighton on 1 Peter, iii. chapter.)

Christ, have not been baptized into Christ. To those therefore, who were reputed believers, and to have obtained Christ's baptism, it is said, 'put ye on the Lord Jesus Christ.' IF ANY ONE THEREFORE HATH ONLY RECEIVED THE WASHING OF WATER, WHICH IS CORPOREAL AND VISIBLE, HE HATH NOT PUT ON THE LORD JESUS CHRIST. FOR EVEN SIMON, IN THE ACTS, RECEIVED THE WASHING OF WATER, BUT BECAUSE HE HAD NOT THE HOLY SPIRIT, HE HAD NOT PUT ON CHRIST.—LET US THEREFORE CONSIDER, LEST PERHAPS EVEN AMONG US SOME ONE MAY BE DISCOVERED, OF WHOM IT MAY BE ARGUED, THAT HE HATH NOT BEEN BAPTIZED INTO CHRIST, BECAUSE HE HATH NOT PUT ON CHRIST.—But since all diversity of race, condition, and sex, be taken away by Christ's baptism, and by our being clothed with Him, we are all one in Christ Jesus. As therefore the Father and the Son are one in themselves, so also are we one in them." (Opera Tom. VII. p. 369, Parisiis, 1845.)

Rome further teaches, that after the prayer of consecration the sacramental bread and wine are converted into the very body and blood of Christ, and are offered by the officiating Priest as an unbloody oblation unto God. Thus Rome transforms Ministers of God's word into sacrificing Priests, reiterating that one perfect and all-sufficient oblation of Himself once offered, whereby Christ "hath for ever perfected them that are sanctified." Papal Rome shall be her own exponent of the awful heresy of Transubstantiation. Hear her own words.—

"Q. What is the holy eucharist?

A. It is a sacrament, which contains THE BODY and BLOOD, THE SOUL and DIVINITY of Jesus Christ, under the forms and appearances of bread and wine.

Q. Is it not bread and wine which is first put upon the Altar for the celebration of the Mass?

A. Yes; it is always bread and wine till the Priest pronounces the words of consecration during the Mass?

Q. What happens by these words?

A. The bread is changed into the body of Jesus Christ, and the wine into his blood.

Q. What is that change called?

A. It is called 'transubstantiation;' that is to say, a change of one substance into another." (Roman Catholic Catechism, published in America, with the approbation of Archbishop Marechal.)

"Canon 1.—Whosoever shall deny, that in the most holy sacrament of the Eucharist there are truly, really, and substantially contained the body and the blood of our Lord Jesus Christ, together with his soul and divinity, and consequently

Christ entire ; but shall affirm, that he is present therein only in a sign and figure, or by his power ; let him be accursed.

Canon 2.—Whosoever shall affirm, that in the most holy sacrament of the Eucharist there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms ‘transubstantiation ;’ let him be accursed.

Canon 3.—Whosoever shall deny, that Christ entire is contained in the venerable sacrament of the Eucharist, under each species, and under every part of each species when they are separated ; let him be accursed.

Canon 4.—Whosoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable Eucharist, as soon as the consecration is performed, but only as it is used and received, and neither before nor after ; and that the true body of our Lord does not remain in the hosts or consecrated morsels, which are reserved or left after communion ; let him be accursed.”*

“In the Eucharist, that which before consecration was bread and wine, becomes, after consecration, really the substance of the body and blood of the Lord.” (Catechism of the Council of Trent, p. 176.)

Archbishop Cranmer thus comments on this depravation of the two Sacraments of Christianity.

“The water of baptism, and the holy bread and wine of the holy communion, none other person did ordain but Christ Himself. The other that is called holy bread, holy water, holy ashes, holy palms, and all other like ceremonies ordained the Bishops of Rome ; adversaries to Christ, and therefore rightly called ANTICHRIST. And Christ ordained His bread, and His

* Canon 1.—“Si quis negaverit, in sanctissimæ eucharistiæ sacramento contineri veré, realiter et substantialiter, corpus et sanguinem una cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum ; sed dixerit tantum modo esse in eo ut in signo, vel figura, aut virtute ; anathema sit.

2.—Si quis dixerit, in sacrosancto eucharistiæ sacramento remanere substantiam panis et vini una cum corpore et sanguine Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis et vini, quam quidem conversionem Catholica Ecclesia aptissime ‘transubstantionem’ appellat ; anathema sit.

3.—Si quis negaverit, in venerabili sacramento eucharistiæ, sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri ; anathema sit.

4.—Si quis dixerit, peracta consecratione, in admirabili eucharistiæ sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantum in usu, dum sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, quæ post communionem reservantur, vel supersunt, non remanere verum corpus Domini ; anathema sit.” (Sessio xiii. de Eucharistiâ.)

wine, and His water, to our great comfort, to instruct us and teach us what things we have only by Him. But ANTICHRIST on the other side hath set up his superstitions, under the name of holiness, to none other intent, but as the devil seeketh all means to draw us from Christ, so doth ANTICHRIST advance his holy superstitions, to the intent we should take him in the stead of Christ; and believe, that we have by him such things as we have only by Christ, that is to say, spiritual food, remission of our sins, and salvation." (Works volume ii. p. 176.)

Image-worship and relic-worship are the acknowledged and universal practices of the Papacy, sanctioned and perpetuated by the following Decree of the Council of Trent.—

"I most firmly declare, that the images of Christ, and of the ever Virgin, Mother of God, as also of the other saints are to be had and retained; and that due honour and veneration are to be shown to them." *

"If garments, if handkerchiefs, if the shadow of the saints, before they departed this life, repelled diseases, and renovated strength; who shall dare deny, that God by the holy ashes, bones, and other relics of the saints can effect the same miracles?" †

These acts of idolatry are explicitly prohibited and condemned in the Decalogue, which forbids all prostration, genuflexion, and adoration, before images, pictures, or similitudes, of any beings in heaven, earth, or under the earth. Hence the frequent omission or mutilation of this Second Commandment in the Catechisms employed by Papal Rome. No Idolater Pagan or Papal shall inherit the Kingdom of God. (1 Cor. vi. 9.)

But to crown the false teaching of this apostasy, she advocates Justification, in whole or in part, by works, in opposition to the fundamental doctrine of Scripture, Justification, without works, by faith in the imputed righteousness and all-sufficient merits of our Divine Redeemer.

* "Firmissime assero imagines Christi, ac Dei-paræ semper Virginis, nec non aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam." (Professio fidei Catholicæ secundum Concilium Tridentinum ex Bullâ Pii Papæ iv.)

† Si vestes, si sudaria, si umbra sanctorum, priusquam ex vita migrarent, depulit morbos, viresque restituit: quis tandem negare audeat, Deum per sacros cineres, ossa, ceterasque sanctorum reliquias, eadem mirabiliter efficere." (Catechismus Conc. Trid. Pars III. Caput II. Quæstio xv.)

The Church of Rome teacheth :

“If any one shall say, that justification obtained is not preserved, and also is not increased before God by good works, but that these works are only the fruits and signs of justification obtained, but not the cause of increasing justification : let him be accursed.”

“If any one shall say, that the good works of a justified man are in such sense the gifts of God, that they are not also the real merits of him that is justified, or that he who is justified by good works, which are performed by him through the grace of God and the merit of Jesus Christ, of whom he is a living member, does not truly deserve increase of grace, eternal life, and possession of eternal life, if he shall die in faith, and moreover increase of glory : let him be accursed.” (Conc. Trid. Sess. vi. Can. xxiv. et xxxii.)*

The Church of England teacheth in her Homilies:

“Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole; for that were the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto Him, but which we receive of Him; not which we give to Him, but which we take of Him, by His free mercy, and by the only merits of His most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ——so that now in Christ, and by Christ, every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacketh, Christ's justice hath supplied.”

Compare with the truth as it is in Jesus, the teaching of the Papal Antichrist, as authorized by the Council of Trent, and by her apostate hierarchy, and then judge ye as wise men, whether or not the Popedom, which hath anathematized all other Churches, be not herself anathematized of God, and under the ban of Divine excommunication, judge ye

* Can. xxiv. “Si quis dixerit, justitiam acceptam non conservari, atque etiam non augeri coram Deo per bona opera; sed opera ipsa fructus solummodo et signa esse justificationis adeptæ, non autem ipsius augendæ causam : anathema sit.”

Can. xxxii. “Si quis dixerit, hominis justificati bona ita esse dona Dei, ut non sint etiam bona ipsius justificati merita; aut ipsum justificatum bonis operibus quæ ab eo per Dei gratiam et Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ vitam æternam et ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atque etiam gloriæ augmentum : anathema sit.”

whether St. Paul's imprecation rest upon the Pope-
dom, "if any preach any other Gospel unto you
than that ye have received, let him be accursed."

CONCLUSION.

The lamentable neglect of the prophetic portions of the Old and New Testament, adumbrating to the eye of Faith, the foreknowledge, predeterminate council, and sovereignty of Jehovah in the predicted manifestation and permitted dominion of the Man of Sin, is one among many causes, which have conduced to the apathy and indifference of many at this eventful crisis, and to our national retrogression from that scriptural hatred of "the Babylonical Beast," which in the reigns of Henry VIII., Edward VI., and Elizabeth, rescued England from the incubus of Rome's colossal power, established irrevocably the throne of William III., and ultimately transferred the Protestant succession to the Royal House of Hanover. An enlightened, believing, prayerful, and devotional study of the Prophetic Scriptures is England's best safeguard against Papal defection and Tractarian heresy.

The prophetic denunciation and condemnation by Divine wisdom of the Papal Apostasy, (the mystery of iniquity and Satan's masterpiece) the implacable hostility of that Apostasy against the truth of God and the best interests of man, and its tyrannic assumption of universal domination over the bodies and souls of men, amply justify the wisdom of our Ancestors in the accomplishment of the glorious Reformation; the righteous transfer of Ecclesiastical Foundations, Edifices, and Endowments, from the maintenance of Idolatrous superstitions by the power and operation of Satan, to the worship of the true God, in and through the "one Mediator between God and men, the man Christ Jesus;" the expulsion of James II, and his untried posterity from the British Throne, because they were Papists; and the elevation of William and Mary to the vacant Throne because they were Protestants. All endowment of

Colleges for the education of the Roman Catholic Priesthood by the State—all grants of money to augment the influence or extend the propagation of the Papacy at home and abroad—all suppression of the Bible in Schools for the education of the children of the poor, to conciliate Roman Catholic favour or remove Roman Catholic prejudice—are acts of high treason against the Majesty of Jehovah, which, being opposed to God's revealed will, must be detrimental to England's national prosperity. Our ancestors, guided by the allegorical mandate addressed to Abraham, obeyed in faith what they believed to be the Divine will: "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." (Gal. iv. 30.) Whether or not this generation has shown its wisdom in departure from the precedents established by our Ancestors, by the removal of so many landmarks and bulwarks of our Protestant Constitution, and by the admission of Papists to political power, the state of Ireland coerced by the bayonet, the present Papal aggression, and the consequent agitation of the kingdom abundantly testify.

— "the Beast
 Apocalyptic once again his head
 Of treason and his horns of vengeance lifts,
 To smite the nations, and the Church eclipse
 With Papal midnight."

These Scripture premises evince the fallacy of the common saying, that the Church of England is the *via media* between Rome on the one hand and Dissent on the other. The question between the Church of England and orthodox nonconformity is simply one of Church Government. Now no question of Church Government vitally affects salvation. No one will be saved merely because he is a member of the Church of England, or of any other Episcopal Church. No one will be condemned merely because he is member of the Presbyterian Church. But between Papal Rome and all orthodox Protestant

Churches, Episcopal and Presbyterian, there exists this characteristic difference, Papal Rome is condemned in the sure word of Prophecy, and bears on her forehead the indelible brand of Divine anathema. Imperfections in different degrees necessarily attach to all visible Churches. All aberrations from Divine truth in word and deed are condemned in Scripture. But a specific stigma of Divine reprobation is exclusively affixed in God's word to Papal Rome. Of Papal Rome alone are we warranted to say: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For HER SINS HAVE REACHED TO HEAVEN, AND GOD HATH REMEMBERED HER INIQUITIES." To utter this monition to the members of any other community would be to exceed our commission, and to "defy whom God hath not defied." Hence in this conflict, neutrality is hostility against God. Friendship with Rome is enmity against the Lamb.

This aggressive Rescript of the Popedom against the truth of our common Christianity should combine all orthodox Protestants, merging their minor differences, into a holy phalanx of love, devotedness, and united action against the common enemy of God and man. Let not Ephraim envy Judah, and let not Judah vex Ephraim. Rather let all zealously unite in peace and harmony, in unity if not in uniformity, to oppose the Papal Antichrist, pull down the strong holds of Satan, and uphold the everlasting Gospel in its integrity and purity. Should this act of Papal usurpation cause the purification of visible Churches, or the more harmonious combination of the varied sections of Emmanuel's army in one united effort to resist the common enemy, God will indeed bring good out of evil, and make the wrath of man to praise Him.

Tractarianism is Popery in the bud. Popery is Tractarianism in the fully expanded flower. The heretical traitor within the pale of the Established Church is a more dangerous enemy to Protestant truth than the undisguised Papist.

"They that love delusion, and believe
A lie, shall share the condemnation just
E'en of THAT WICKED, whom the Lord's own mouth
Consumeth, and will finally destroy
With brightness of His presence."

Tractarianism is the high and facile road to "Babylon the great, the mother of harlots, and abominations of the earth," (Rev. xvii. 5.) as is self-evident from the perversion to Rome of sixty-eight Clergymen of the Church of England within nine years.

"The wonder this—it fills, and well it may,
The Christian with astonishment, to know
That men whose martyr'd ancestry pull'd down
That DAGON, should combine to set Him up!"

But justice is due to those who have migrated from Protestant truth to Papal error. They were long Papists in heart. They are now Papists in act. They have acted up to, and followed out, their professed principles of action. The self-denial and sincerity of many are palpable, and beyond all suspicion. Would that those, who yet officiate under the same principles within the Establishment, were actuated by equal sincerity!!! But whilst we readily accord to these misguided perverts sincerity and honesty of purpose in their migration to Rome, how astounding is their judicial blindness, causing defection to Apocalyptic Babylon, the Archetype of the prophetic portraiture, so graphically delineated for the monition of all by Daniel, St. Paul and St. John! Who can but deplore their "strong delusion, that they should believe this lie of the Apostasy?" Who can but mourn over the impending doom of those, who "believe not the truth, but have pleasure in unrighteousness?" Who can but deprecate the amount of heretical teaching, diffused by them from the pulpits of the Establishment, ere they seceded? How many thousands in our own land have imbibed from their lips soul-destroying poison! How fearfully appropriate to this crisis is the warning of the evangelical Prophet: "The leaders of this people cause to

err, and they that are led of them are destroyed." (Isaiah ix. 16.) The want of a faithfully preached Gospel is sensibly felt in many parishes. Too frequently the trumpet gives an uncertain sound. The sheep and the lambs of Christ are not fed with the essential verities of the Divine word. Souls perish for lack of knowledge. Many have passed from time to eternity, who, in the whole course of their existence, have never heard a Gospel Sermon. Take heed then WHOM you hear. Take heed WHAT you hear. Take heed HOW you hear. Ever test the word preached by the word written. "Can the blind lead the blind? shall they not both fall into the ditch?" (Luke vi. 39.)

Finally, my beloved brethren, let the prayer of faith ascend from your hearts, in your public, your family, and your private devotions, in behalf of our beloved Queen, our Country, our Church, our Senators, our Universities and Seminaries, and every order and degree of men. Pray in faith, and according to your faith it shall be done unto you. Let intercessory prayer abundantly ascend to the Giver of every good and perfect gift, that of His great mercy, and by the intervention of His providence, He would over-rule this eventful crisis to the manifestation of His own glory, the vindication of Protestant truth, and repression of Papal error. Let this supplication, contained in the Litany published A. D. 1558, the first year of the reign of Queen Elizabeth, ascend from every lip and every heart:—

"FROM ALL SEDITION AND PRIVY CONSPIRACY,
FROM THE TYRANNY OF THE BISHOP OF ROME,
AND ALL HIS DETESTABLE ENORMITIES, FROM ALL
FALSE DOCTRINE AND HERESY, FROM HARDNESS
OF HEART, AND CONTEMPT OF THY WORD AND
COMMANDMENT:

GOOD LORD, DELIVER US."

